

HOME MISSION NUMBER

THE MISSIONARY HELPER

*"Loud rings on sea and land today
The challenge of a work to do
As in the furnaces of time
God moulds this worn-out world anew.
Oh, strip us of our love of ease,
Send full on us Thy challenge clear,
And let us catch the far-off glow
Of Thy great walls—then let us go
And build their splendor here!"*

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The Missionary Helper

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CONTENTS

From the Editor's Desk	-	-	-	-	-	290
The Immigrant (poem)	-	-	-	-	-	292
Our Neighbors in the South— <i>Abbie Hall Fairfield</i>	-	-	-	-	-	293
Is Storer Worth While— <i>Elizabeth H. McDonald</i>	-	-	-	-	-	296
Nearby Chances for Foreign Mission Work	-	-	-	-	-	
— <i>Alfrieda Marian Mosher</i>	-	-	-	-	-	302
Quiz	-	-	-	-	-	305
India Notes	-	-	-	-	-	307
A Year's Harvest From One Field— <i>C. A. Collett</i>	-	-	-	-	-	309
Treasurer's Notes	-	-	-	-	-	311
General Subscription Agent's Notes	-	-	-	-	-	314
Helps for Monthly Meetings	-	-	-	-	-	315
Practical Christian Living	-	-	-	-	-	317
Juniors	-	-	-	-	-	318
Receipts for August 1916	-	-	-	-	-	320

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The Missionary Helper

PUBLISHED MONTHLY BY THE

FREE BAPTIST WOMAN'S MISSIONARY SOCIETY

MOTTO: *Faith and Works Win.*

VOL. XXXIX

OCTOBER, 1916

No. 10



*Three "Storer" Friends
Mrs. Lightner, Mrs. Metcalf, Miss Benedict*



FROM THE EDITOR'S DESK

"Take heed, and be quiet; fear not, neither be faint-hearted." This strong and tender admonition stands clear cut against the background of wonderful prophecies in our morning reading. Is it not a fitting motto for us all, in these early days of our new year of work? . . . Auxiliary members will be heartily sharing in the general observance of Home Mission Week, November 19 to 26. Why not present one of the pageants reviewed on another page? Or an entertainment in which special features from each are portrayed? There is no more effective way of attracting the attention of our friends who are not yet interested, because they do not know the tremendous importance of the work or the great satisfaction of having a personal part in it. No pageant would be complete without some representation of Storer College. Mrs. McDonald's article in this *HELPER* gives best of material, and assures us that every effort in behalf of Storer is worth while. Naturally, special gifts will be made to it during home mission week. Mrs. McDonald gave a very interesting address on this work for our colored boys and girls in the South, at the New England Baptist Convention at Ocean Park, August 24. President McDonald wrote, at the opening of the fall term, "Prospects for the new year are good." . . . This month of October should be rich in results for *THE MISSIONARY HELPER*. Now is the time to focus attention upon it. Agents, be zealous and immediate—but "harmless as doves"! There was a gain in the subscription list last year. Let us make a larger gain this year. Members of the Prayer League and others are asked to pray that our magazine may be just the right kind of an influence and educator in this time of adjustment to changing conditions. All of us can help this dear child of the F. B. W. M. S. by work or prayer or gifts. Some of us can help in all of these ways. Shall we do the best we can and all we can? . . . A beautiful memorial service was held in the Temple, August 20, for all who had passed on during the year, who were in any way connected with the life at Ocean Park. We could not fail to note that nearly all were closely identified with the Woman's Missionary Society or readers of the *HELPER*: Mrs. Cousins, Mrs. Hattie K. Jordan, Mrs. Ellen K. Milliken, Miss Costellow, Mrs. Ainsworth, Mrs. Page, Rev. N. A. Avery, Prof. Files. How great the loss of such a notable group of workers! . . . Congratulations and all best wishes to dear Mrs. E. B. Cheney,—so long and helpfully and brilliantly our very own—whose eightieth birthday occurred the 22nd of September. You will re-

call that a silk quilt, made by Mrs. Firman of New York, for the benefit of the HELPER, was presented by the W. M. S. to Mrs. Cheney, former Editor. On its receipt she sent the following letter:—"How kind it was in the women to send me that interesting quilt! As I have been studying it, in its great variety, it has seemed to me typical of the F. B. Woman's Missionary Society: first, in the amount of work represented and the love and sacrifice involved. Then all those little, soft pieces of silk and velvet, in such great variety, speak of the different women in wide-spread localities, of varying type and ability, who have, during these many years, carried on the work. Then again, the way in which the embroidery silk has so deftly helped to shape the many into one whole, how plainly that speaks of the one purpose that has united the many women in one plan and effort. Even more plainly the lining of one texture and color says, we have been many in name, interest and ability, but one in foundation thought—the making the whole world Christ's kingdom. How shall I thank the dear women for the thought that made them send me this expression of their loving interest! May His blessing, Whose the work is, be given in rich measure to the society as a whole and to each member."—(15 East Mechanic Street, Hillsdale, Mich.) . . . Prof. Anthony sends us a copy of *The Baptist Missionary Review*, published in India, in which is an article by Dr. Kennan, who reviews events of a year in the Bengal-Orissa Field. Many of them have already been quoted in these pages. "The English Church at Kharagpur had a prosperous year. We are in need of land for a new native church. Midnapore has the Bible School and the finest babies in the world! We also have a new building for women workers. A tablet to the memory of Dr. and Mrs. Bachelier has been placed in the church by their children. He built the first church here nearly sixty years ago and was missionary pastor for some thirty years. Bhimpore with its splendid plant is pushing on and up. We face the new year with hope, courage and faith. The golden age of this land is before it and to us all belongs the blessed privilege of hastening the coming of that golden age,—the coming of the kingdom of our Lord Christ."

By act of Congress, the President has appointed October 21 and 22 as days for the relief of the suffering among the Armenians and Syrians. Pastors are urged to set apart Sunday, October 22, for this purpose. Sermon material will be furnished to all the pastors by the Federal Council.—105 East 22d St., New York.

The Immigrant

What was his name? I do not know his name.
I only know he heard God's voice and came;
 Brought all he loved across the sea,
 To live and work for God—and me;
 Felled the ungracious oak,
 With horrid toil
 Dragged from the soil
 The thrice-gnarled roots and stubborn rock;
With plenty piled the haggard mountainside;
And when his work was done, without memorial died.
No blaring trumpet sounded out his fame;
He lived, he died, I do not know his name.

No form of bronze and no memorial stones
Show me the place where lie his moldering bones.
 Only a cheerful city stands,
 Built by his hardened hands;
 Only ten thousand homes,
 Where every day
 The cheerful play
 Of love and hope and courage comes;
These are his monuments and these alone—
There is no form of bronze and no memorial stone.

And I?
Is there some desert or some boundless sea
Where thou, great God of angels, wilt send me?
 Some oak for me to rend, some sod for me to break,
 Some handful of thy corn to take
 And scatter far afield,
 Till it in turn shall yield
 Its hundredfold
 Of grains of gold,
 To feed the happy children of my God?
Show me the desert, Father, or the sea,
Is it thine enterprise? Great God, send me!
And though the body lie where ocean rolls,
Father, count me among all faithful souls!

—Edward Everett Hale

OUR NEIGHBORS IN THE SOUTH

By ABBIE HALL FAIRFIELD.

"Who then is my neighbor?" The world today is working toward the answer to the old question, blundering often, misunderstanding often, but honestly trying to work out the problem, which seems to be the special problem of our time. As between employer and employee, our country is now struggling; all Europe is still fighting to settle the question as between nation and nation; how shall we show ourselves neighbors to our immigrant population, is the special form of the question with which our large cities have to deal. The relation of one section of our great country to the other sections, the relation of the South to the North, is the subject of the home mission study book for the year—"The South Today," by John M. Moore; and in a few sentences of the introduction Mr. Moore shows the spirit of his work:—"The South declines absolutely to be considered in any sense today as a country apart. As a component part of our common country, and not very different from the rest, the South is simply one of the units into which the national domain is divided by natural lines and normally developed conditions. This study is not meant to establish the independency, the separateness, the peculiarities, the unique capacities, or the unusual needs of the South or its people, but to present a succinct, yet informing statement of the present economic, social, and religious conditions of the people, the forces that are at work, its seeming potentialities and tendencies. A similar study might profitably be made of other sections. The American people of today do not know their own country, and it can no longer be studied as a whole. * * * The solidarity of the nation depends upon the sympathy and appreciation of all the people for all sections, founded upon an intelligent and just estimate of the forces and values of these sections."

As a Southern man, Mr. Moore is trying, by this study of his own section of the country, to do his part toward informing the people of the other sections with regard to the things he knows, but he writes, not as a Southerner only, though he emphasizes the love of the people of the South for their own home-land, but as a citizen of the United States, presenting to his fellow-citizens the facts that ought to be more generally known. The book is dated June, 1916, so that statistical matter is up to date.

Beginning with the material conditions of the country, the national resources, the development of the fine farm-lands, the industrial develop-

ment, we find also much interesting historical matter. The South of today, as Mr. Moore defines it, includes sixteen states, eleven east, and five west of the Mississippi, with a population at the time of the last census, of 32,149,274, including 8,781,215 negroes, and about 110,000 Indians. These statistics present problems enough, but when we read farther, and learn that the earliest white settlers comprised English, Scotch, Irish, French Huguenots, German and Spanish and that many Mexicans, Italians and Cubans have been added, also Greeks and Slavs, we realize the further complexity of the situation.

To people not well acquainted with the South, the statistics regarding its resources, as compared with those of the country as a whole, will be a revelation. We have all realized the devastation wrought by the Civil War in the South, but not its wonderful power of recuperation. Nothing could better show the courage and industry of the country and its people. For instance:—Between 1880 and 1912 the estimated wealth of all property in the South increased from \$9,177,000,000 to \$43,473,000,000, or 378.8 per cent., the increase in the rest of the country being 317.6 per cent. The South has now \$7,000,000,000 more capital invested in manufacturing, \$108,000,000 greater value of mineral output, \$866,000,000 greater value of farm products, \$225,000,000 more deposits in financial institutions, than the whole country had in 1880.

But these statistics, interesting in themselves, and valuable for what they imply, are not the most important part of this study. The heart of the book is in the chapters on education, the South's human problems, social responsibility and endeavor, religious life, and "A Stronger South for a Greater Nation." The growth of the city since the war, has changed the whole aspect of the social and educational, as well as the industrial life of the South. The plantation, with its old world life, was the centre of the old South, the city was not of special importance; now, with the new industrial life, the South has thirteen cities with populations of over 100,000, six of over 250,000, forty-eight of 25,000 or over, and seventy of over 10,000. This great change in the manner of life necessitates corresponding change in religious and educational institutions; and here arises Mr. Moore's question, "Will the dominant ideals of the South, brought down through the years from colonial days, be preserved in their integrity and force and the South continue to make its distinctive contribution to the life and thought of the nation, or will these be lost in the melting-pot of the new population?" And for the favorable answer to

the question he relies upon the moral and religious factors in the education of the young people and children.

The chapter on education is both historical and prophetic. The story of the "moonlight schools" for the older people is the most interesting section of this chapter, and on the success of these new schools, showing the spirit of the people, the true idea of relative values, we may base the prophecy for the future.

In the chapters on human problems and social endeavor, we find candid treatment of the questions of the education of the negro, of the mountain man, the Indian, the liquor traffic, suffrage laws, capital and labor, poverty, the social evil, divorce—many of these our own problems as well, but treated here from the sectional point of view.

The last chapter, "A Stronger South for a Greater Nation," emphasizes the unity of the nation, and the attitude of the South toward that unity. "National patriotism," he says, "is as strong today as sectional patriotism was in the sixties. This is written advisedly. The Southern people love their nation with a genuine and enthusiastic devotion. The Greater Nation is now a necessity by the claims of awakened humanity."

As to missionary work, in the South or elsewhere, Mr. Moore proposes the sensible plan of doing first the work that lies nearest at hand. As the old English proverb says, "Do ye nexte thyng." He says, "Missions is the plural of mission. What is the mission of the church? * * * New England is as much a mission field today as the South or the West. Christianizing New England, and the South, the West, and the North as well, would have the greatest possible effect in evangelizing the Orient or Latin America. The South must come to realize that her neglected, illiterate, morally destitute and religiously delinquent peoples are her first abiding obligation." "The best missionary work is that done by a conscientious, devout Christian in his own community.* * * This does not mean that help from the outside should be declined, but it means more self-reliance in facing our own problems."

Does anyone wonder why, in closing a review of a mission study book for a missionary magazine, emphasis should be put on that side of the question? Don't you see? Such emphasis in self-help is the best indication that every bit of help given by others will be fully appreciated and used to the best advantage.

Biddeford, Maine.

IS STORER WORTH WHILE?

By ELIZABETH M. McDONALD.

About ten years ago Dr. Alfred Bushnell Hart, Professor of History in Harvard University, was touring the Southern States in the interest of a book he was preparing on the Negro problem in the United States. On his way North he stopped at Harper's Ferry and looked over Storer College. To Pres. McDonald and me he said, "I believe that Storer College and schools like Storer have struck the key note of this problem. Such work as you are doing is rapidly eliminating the Negro question from the industrial and economic life". Later in the year he delivered a series of lectures on the Negro before the Lowell Institute in Boston, and in the opening lecture he made the statement that whatever he said about the Negro must apply to States South of West Virginia, for in that state educational influences had so molded the relation between the white and colored that there was practically no Negro problem.

To tell how Storer has been the pioneer in this movement, and in what way she is solving this great national problem, is the object of this article.

For Storer is unique in that her buildings span the history of a race. On our campus today stands John Brown's Fort, that little engine house in which the hero martyr, John Brown, made his last defense on the night of the famous raid in 1859. Beside it stands Lincoln Hall, than which no more modern boys' dormitory can be found in the state, and the buildings grouped around tell the tale not only of a steadily growing school but of the struggles of a race toward the common heritage of humanity.

You know how, through the effort of Dr. Cheney of Bates College, John Storer of Sanford, Maine, promised the first \$10,000 for the school, how Dr. Nathan Brackett, then a young Dartmouth graduate, fresh from his labors under the Christian Commission in Sheridan's Army, aided in securing the location at Harper's Ferry, how the U. S. Government gave the substantial brick homes of the superintendents of the armory and arsenal—removed after John Brown's raid—and how in one of these battle-scarred buildings Storer College opened in the fall of 1868 or '69 with nineteen pupils and two teachers. Of the lifelong devotion of those teachers and of those who were speedily added to meet the demands of the growing school there is no need to write. Storer herself bears constant witness to the courage and loyalty of Dr. Brackett and his family. Today the plant consists of fifteen buildings, to which we hope soon to

add a twenty-five thousand dollar Domestic Science building for the girls, besides more than doubling the capacity and equipment of the Boys' Industrial building. The buildings, together with our endowment and land, are valued at from about \$225,000 to \$250,000. Our running expenses are met by the interest from the endowment, by yearly contributions from the Free Baptist Woman's Missionary Society and from the American Baptist Home Mission Society, by the interest from the Christie fund, by gifts, legacies, wills, etc. We have also for several years received annually from the State of West Virginia an appropriation in consideration of the work done at Storer in preparing teachers for the Negro schools in the state. Of our 40 acres of land about fifteen are included in the campus, and the other twenty-five are cultivated for the school farm and garden. The property is protected from fire by a fifty thousand gallon tank mounted on a steel tower high enough to cover all the buildings.

Now you are wondering whether Storer merits all this expenditure of money, of time, of prayer, of life. Is any spirit going out from Storer to influence other lives that would justify one in investing his property in the lives of these boys and girls of a darker skin? Let Storer answer through the lives of her children as they are winning their way in the various fields of human endeavor.

Storer has returned students to Africa as missionaries; thus answering the objection that a taste of civilization weans one from one's less fortunate environment.

She has seen her students honorably graduated from colleges like Yale, Bates, Hillsdale, Oberlin, Chicago University, University of Pittsburgh, and leading self-respecting lives which win the good will of the community in which they live. To be a little more definite let me cite some specific cases.

In the ministry there is John A. Holmes, who because of advancing years has just retired from his pastorate in Baltimore, a pastorate that he held for eighteen years in the largest colored church in the Methodist denomination, and from which was sent out annually the largest contribution (\$2,500.00) to education and missions raised by any colored church in the United States. Do you begin to see what is meant by "the Storer spirit"?

In law there are Dorcy Webster and Frank Wheaton, both of New York City, the latter of whom was a few years ago a member of the

Minnesota Legislature and is called by his friends the most eloquent colored lawyer in America.

We have had teachers in Tuskegee, Howard University, Virginia Seminary and College, and I cite as a type Robert P. Sims, a classmate at Hillsdale, who is now the successful principal of Bluefield Colored Institute in West Virginia.

Among physicians there is Dr. Solomon Thompson, of Kansas City, Kan., for years surgeon-in-chief of the Colored Hospital in that city.

Storer's sons have also made good in business. From Phoenix, Arizona, constantly go out carloads of fruit bearing the name of W. P. Crump, Wholesale Fruit Dealer. He from time to time remembers the teachers of his own day with boxes of choice fruit, and we of a later day have been invited to prove its quality.

T. S. Lovett, proprietor of the Hilltop House at Harper's Ferry, easily the best hotel for miles around, is likely to become a widely known man, for President Wilson, his family, the Cabinet and members of the diplomatic service have formed the habit of motoring up from Washington for week-ends or meals at the Hilltop, and have found it a most excellent hotel.

Among Publicists you have already been thinking of that lady of refinement and culture, Mrs. Coralie Franklin Cook, of Washington, D. C., who represented the colored women of America on the memorable occasion of Susan B. Anthony's eightieth birthday, and of whom Miss Anthony publicly said, that of all the speeches made that wonderful afternoon none touched her so deeply as that of Mrs. Cook. She is a lady of national importance, for last summer she journeyed to the Pacific coast to lecture at the San Francisco Exposition. She is also a most acceptable member of the Washington School Board.

In Charleston, W. Va., lives John C. Gilmore, editor of the *Charleston Advocate*, and who has the honor of being the only colored state librarian in the United States. Should not Storer be glad that she has touched such lives?

One should not fail to mention Dick Thompson who, with his concert company, toured in former years in the United States, Canada, West Indies and South America. It was while he was in the West Indies that his company sang before Edward VII and his suite, who as Prince of Wales was visiting the Island, and among the many medals "Dick" brought back with him there is none he cherishes more than the souvenir presented him by the then Prince of Wales.

Storer has her successful farmers, and again we must mention Dick Thompson who owns and manages a fertile farm in Jefferson County, W. Va. And there are many others who are earning a good living from the soil.

"Well," you say, "that's all very well for the past, but what is Storer doing now? Is she keeping up her record or is this a tale of what she *has* done?"

One of the youngest members of our Faculty is a young woman who after graduating from Storer took the college course at Hillsdale. While there she won a prize in the local oratorical contest which made her the representative of her college at the State Oratorical Contest, surely an honor worth winning.

A still later graduate is now a Senior at Simmons College. She has not only broken the college record in a running broad jump at the Athletic Meet, but in her Junior year entirely without her knowledge she was awarded the Alumnæ Scholarship for the best all around work in her class.

One of Storer's sons has lately graduated from Tuskegee and holds successfully a position of Teacher of Agriculture in the La Fon Boys' Institute in New Orleans.

Among the letters received this summer I choose two typical of many others. A boy who graduated with us a year ago last June went to Detroit and secured a position in the Cadillac Motor Co. He was soon made a shipping clerk. Writing this summer for advice as to whether he would better keep his place or enter Hampton this fall to pursue his course in farming, he gives the following reasons for wishing to stay with the Motor Company: "I am the very first colored boy employed by the Cadillac Co. in a position higher than that of janitor, and I am inclined to stay both for my own sake, to show what Storer does for folks, and to prove that boys of my race can be trusted."

From East Liverpool, Ohio, one of the 1916 graduates writes enthusiastically of his work as a chauffeur, and adds, "All one has to say in this town to get a job is that he is from Storer. I could get jobs for five or six of the fellows right now if they could drive a car."

We have a graduate now in Hillsdale who at the end of his first semester stood at the head of his class in Freshman Mathematics, and who was allowed to take an examination in one of his German courses

and be thus advanced a half year in that language. So you see the Storer spirit is still active.

And now we come to the important point of it all. How do we accomplish these results? To begin with, we have a State Normal Course which consists of a four year High School Course plus two years of professional work. This course if satisfactorily passed entitles one to a No. I State Teacher's Certificate. Second, we have a College Preparatory Department, and at present we have students accepted in about twenty-five of the leading colleges of the country. Then there is our Industrial training. We have seven departments, Cooking, Sewing, Dressmaking, Gardening, Manual Training, Carpentry, Hairdressing and Manicuring, and it is because of the co-ordination of this work with the Normal and Academic Department that Dr. Hart made the statement which I quoted in the beginning, for no student can receive any kind of a diploma from Storer until he has satisfactorily completed the prescribed industrial courses.

Storer makes no pretense of fitting specialists. No one is "finished" who leaves her walls, but any girl, if she uses her opportunities, may learn how to do hygienic cooking in her home, how to clothe herself tastefully and economically, how to keep her hair and person as attractive as possible, which is the birthright of every girl whatever the color of her skin, and she knows how to arrange her flowers in front of her home, and her kitchen garden in the rear. While the boy, if he has aptitude, has learned to make the repairs on his own home, to fashion at least the ruder furniture in that home, and he can earn his living from the soil should he choose not to follow a profession. To such a home both the boy and girl will bring enough knowledge gained from books to realize that mind is more than body and soul more than both, and they will have the Storer spirit of optimism and making good. They will also have a certain degree of culture, for all our students study both music and drawing. Thus Storer fits her boys and girls to live in a community so that the community respects them. Thus Storer is helping to eliminate the Negro problem.

Can any one doubt that this school of the Free Baptists, supported by such loyalty as I have indicated, is not only worth maintaining but worth helping to larger usefulness? Think again of the history unfolded in Storer's buildings. Picture the contrast between 1859 and 1916. In 1859 that little "John Brown's Fort" was the scene of a struggle to the death of a fanatic, if you please, but surely of a hero, who gladly

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gave his life for the right as he saw it. With him were two or three ignorant Negroes scarcely raised above the level of brutes, barely conscious that there was imprisoned within them a soul, but with an abiding faith in a personal God who would aid them. Look again in 1867. To the windowless, doorless, desolate southern end of the present Anthony Hall are crowding Negro refugees, homeless, ragged and starving, terrified with the horrors of the past few years, coming to the only refuge they know, cared for by that young man of God, Nathan Brackett. By generations they come, and Dr. Brackett used to tell of once uniting in legal wedlock three generations of one family in the same ceremony. Then there was "reading, writing and arithmetic," but gloriously taught to the tune of Christian love and not to "the tune of a hickory stick". Now look at the picture of 1916. See the happy faced boys and girls learning in well-equipped school rooms and laboratory, library and music rooms, the same things happy boys and girls are learning the world over, under the same discipline, under the same high standard of conduct, that you would demand for your own.

Surely the spirit of brotherhood has been abroad on Camp Hill at Harper's Ferry. Surely the vision of John Brown is being realized. Surely the beauty of investing in the lives of our boys and girls at Storer must appeal to each reader. Can any work be more eminently worth while?

Harper's Ferry, West Va.

IN MEMORIAM

"We cannot bring them back, though hearts are rended,
 By partings, grievous, painful, very sore,
 A little while, and all our troubles ended,
 The weary, aching desolations o'er,
 Grief, doubts, and fears will vex our souls no more,
 We shall know why so much of pain was blended
 With earthly joy. Seeing the Crucified,
 'Faith turned to sight'—we shall be satisfied!"

Mrs. Ellen C. Johnson, Portland, Maine, June 29, 1916.

Mrs. F. L. Dyer, Houlton, Maine, August 2, 1916.

Miss Mabel Farrar, Lisbon, Maine, August 23, 1916.

Mrs. Ella Wade Drake, New Lyme, Ohio, August 24, 1916.

NEARBY CHANCES FOR FOREIGN MISSION WORK

By ALFRIEDA MARIAN MOSHER,

(Director Business Agency, Boston Young Women's Christian Association)

It was at the Missionary Education Conference at Ocean Park last summer, and a group of young people enthused by a telling presentation of the need on the foreign mission field were coming down from Jordan Memorial.

"Oh, I should so like to be a missionary," a plump rosy-checked girl was saying, "but I know it's just no use. I haven't got the education to start with and then I can't learn to talk different languages, and I never could get up before folks and preach and go visiting around in their homes. I'm just no good at anything anyone wants of a missionary—"

She stopped and looked around appealingly, but no one in the group seemed disposed to question her valuation of herself, and she proceeded to the bitter and obvious conclusion—"so I suppose all there is for me is to go back to the factory, and there's not much chance to do foreign mission work in a factory."

The young people went on down to the sea. A few days later I came back to Boston.

I was hardly established again at my office when the owner of a manufacturing concern employing a couple of hundred girls called me and said, "If you come across any one who wants to do foreign mission work, send her down here."

"What for?" I asked, "to stitch or press?"

"Both," he answered laconically.

I had flattered myself that I knew practically all it was necessary to know about the requirements of Boston occupations for women, but what under the sun foreign missionary interest could have to do with the stitching and pressing of certain garments was quite beyond my comprehension, and I said so.

Then my interlocutor, after indulging in a few expressions it is not necessary to transcribe, on my density, explained. His employees were mostly foreigners,—either foreign born or of foreign parentage. They were not accustomed to our ways or our standards. The few Americans among them were not exemplifying the best in American young womanhood. He wanted an American girl of high ideals and broad sympathy to go into his factory and work among his girls as one of them, doing their work, living their life, meeting their problems, and using the op-

portunities thus given to win their confidence, and to help them to see what was really worth while.

I told him it would be next to impossible to find the kind of intelligence and training he was looking for in a young woman who would accept the conditions of factory work.



Miss A. M. Mosher, General Subscription Agent of the **MISSIONARY HELPER**

He agreed with me, "But," he insisted, "I don't want any other kind, and it's only a girl who cares enough for my girls to share their lives who will ever succeed in doing what I want done for them. She's got to come to them as a comrade and work out their problems with them, not for them. That's the only way. Say, what's the matter with those girls who are so crazy to do foreign work? Here are the foreigners, and the

hardships, and the opportunities for sacrifice, and all the rest, close at hand."

In the following days I heard of a French girl who had wandered far astray. I went to investigating and found that in all the three years she had been in this country she had never had any chance for normal social relations with other young people. The family with whom she had been employed as nursery governess, were people of the highest Christian character. She was well paid and her material comfort was amply provided for, but a girl of twenty has needs beyond good food, an attractive room, and good moral influence. It is natural for her to want human companionship and comradeship, and it is necessary for her right development that she have it.

From the chance for such companionship this young woman, owing to the remoteness of the estate on which the family resided, her own unfamiliarity with English, and the inbred French idea of the impropriety of going out to seek amusement, was peculiarly cut off. What wonder that when a young man, who had traveled in her own country and knew the language and customs of her own home, came visiting near by, she became a victim to the charm—not of a man—but of fellowship?

The friendship of the right kind of an American girl, and the opportunity to come together with other young people, under suitable conditions, for social pleasure, might have saved this young girl from her bitter experience.

Last spring we received a letter from a Portuguese lady of the nobility, telling us about two girls whose father was employed on her estate, who were coming to a Massachusetts manufacturing town to work in the mills, and asking us to help the girls to make the right kind of connections with American life. "If you could," she wrote, "find some very Christian young American woman speaking Portuguese, who would act as a friend to these girls when they first arrive, and help them to get acquainted, I should be so grateful and I know God would reward her."

But few of our American girls speak enough Portuguese or any language other than their own to enter into intimate conversation with one not conversant with English. It may be that some day English will be the universal language, but that day is not yet, and there are people within our gates, whose need we are not meeting for lack of ability to communicate with them.

A while ago an organization was looking for an American young

woman conversant with the languages and customs of certain foreign countries to try to establish friendly relations between representatives of those countries in America and Americans. The American has not yet been found. In the meantime a bright Italian girl who chatters with equal volubility and equal friendliness, French, German, Russian, Italian, and English is making up as best she may for an American lack.

These instances, and a thousand more there is not space to rehearse, persuade me that all the chances to do mission work with alien peoples need not be sought across the seas, and that there are chances at our very doors we are not meeting.

Boston, Mass.

QUIZ

- What are a dear little trio going to do?
- Who are new life members of the Cradle Roll?
- What was like the Jewish Sabbath?
- Who can give interesting glimpses of Annual Meeting?
- Vital points in the union report?
- What are we to especially notice?
- When and where was an enthusiastic crowd of young people?
- How many states were represented? Denominations?
- What subjects were discussed? Who were some of the speakers?
- Snappy vital thoughts—who can repeat them?
- What are embedded in the very center of God's plan?
- Where was a house full of children? Who helped them?
- Can you tell the story of a star pupil?
- How was a Sunday service in a little thatched-roofed school house described?
- Who had the subject of "Hospitality"? Where?
- How did he treat it?
- What was the testimony about Quarterly Meeting?
- A unique feature of Sunday evening?
- What is the best ever done?
- What is said about Storer?
- The desire of our leaders—what is it always?
- Who is a pathetic, loving little mite?
- What is fitting and splendid?
- Where did a five dollar gold piece come from and where did it go?
- Our Treasurer makes what appeal in connection with united effort?
- In what Bengal-Orissa interests do we share?
- Who writes from Japan?
- What striking changes have taken place?

Which auxiliary made the largest contribution in July?
With what appropriate quotation did "Conscripta" close her article?
(Answers may be found in the September HELPER.)

RECEIVED.—"The Immigrant Gateway." A missionary demonstration. Being the representation of the entrance of immigrants into the United States, and of the examination conducted by officials of the immigration service to determine their fitness to enter. By Reuben L. Breed, Assistant Secretary, Congregational Home Missionary Society. Illustrated pamphlet; 40 pages; price, 25 cents. Missionary Education Movement, 156 Fifth Avenue, New York City.

This includes a suggestive program, outline for addresses, dialogues, description of costumes, list of authoritative books on the subject of the alien in our midst, etc. This demonstration is too complicated to be presented by any one society, but a copy of it in the hands of the program committee will furnish many facts and suggestions.

"Home Mission Pageant," by Edith H. Allen. Issued by Council of Women for Home Missions, 600 Lexington Avenue, New York City. Price, 15 cents.

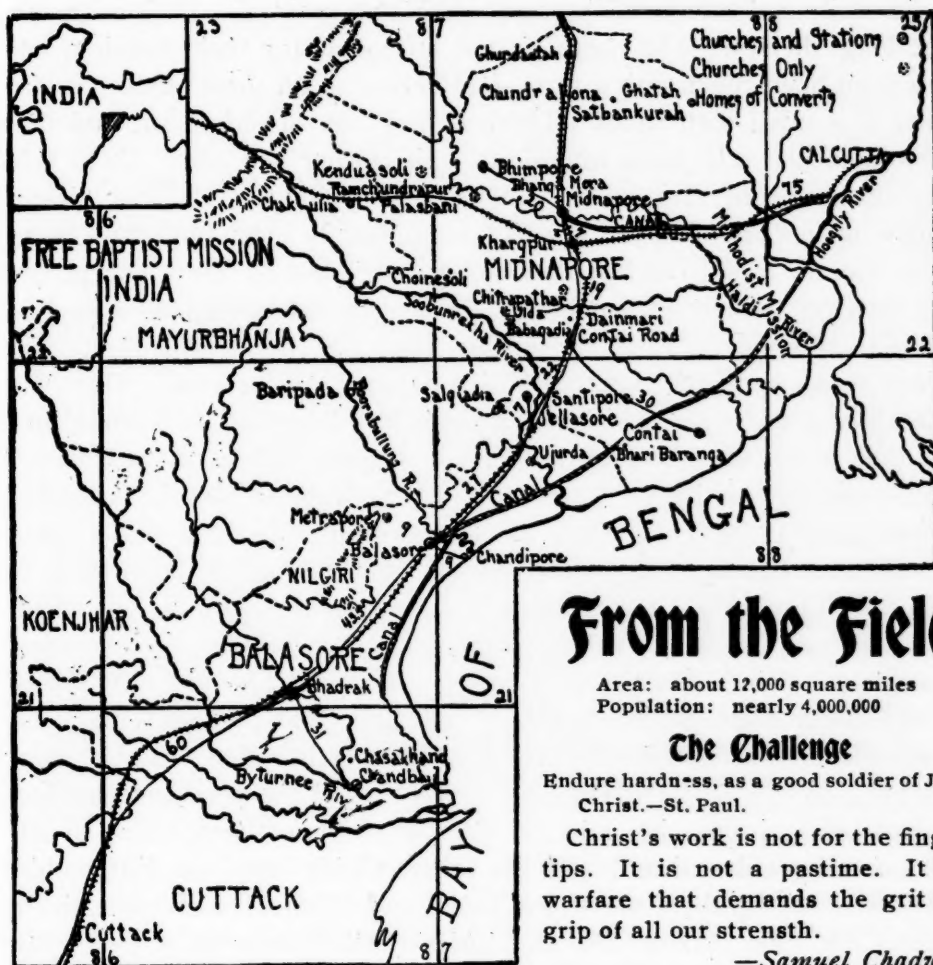
This is very spectacular and effective, presenting the following episodes:—Pilgrims, Indian Life, Colored Americans, Islands of the Sea, Alaska, Mexican Americans, Japanese Court Ceremony, Children of All Nations, In Southern Mountains, The Missionaries and Finale. Directions are carefully given. In a large church with enthusiastic young people willing to work, this could be presented in an evening, and would give any people a delightful glimpse of the far-reaching influences of "Home" Missions. Suggestive also to the program committee.

"Pageant of Home Missions." By Mrs. Charles H. Small. The Congregational Home Missionary Society, 287 Fourth Avenue, New York City. Price, 15 cents.

This pageant is not too elaborate to be presented—with some adaptations—by almost any society. We recommend it to our auxiliaries, suggesting that a representative of Storer be added to the list of characters.

The Light-Bringers. A Pageant of Home Missions. By Alice M. Guernsey. Price, 25 cents. Woman's Home Missionary Society, Methodist Episcopal Church, 150 Fifth Ave., New York. This is attractive and elaborate. Would need to be adapted to the needs of other denominations, but two episodes might be taken most effectively by any society:—"As Our Missionaries See it." Characters: The Treasury, Dues, Dues-Paying Day, Pledges, Missionaries, Spirit of Missions, Mite-Box, Tithing. The other is "Comrades from Other Lands," presented by a group of children.

Another pageant, published by the same Society, is "America's Reception to the Nations Under Our Flag," by Mrs. C. W. Gallagher. Price, 20 cents. This would be less difficult to adapt and present for an evening's entertainment.



INDIA NOTES

Miss Coombs writes, "I am much better in health than when I left home and am happy in Bhimpore." . . . Under date of August 3, Miss Daniels wrote, from Midnapore, "This week Mrs. Burkholder and Mrs. Holder are going out for a month in *mofussil*. Of course we all envy them, for was there ever anyone who went to work in *mofussil* who would not rather do that than any other kind of work? We enjoy the HELPER out here, and I mean to send you items more often, instead of such a long letter once a year." . . . Speaking of the new Midnapore Boarding Home, Mrs. Burkholder says: "I am very thankful for this building. It is well planned and well built. There are six rooms which

can be easily and comfortably occupied by two persons. Each room has three long shelves. The north side is left open for their cooking, and there is an open court with a three-foot verandah on three sides. In one corner is a small bath room. There is only one outside door, and thus our women are safe from intrusion." In closing she adds: "Do hold on to our dear little HELPER." . . . Miss Butts writes: "This hot, steamy weather makes one sleepy. We had an unusually long, hot, dry season. There was no rain from last of October, until last of May, except two little showers, which did no good. It is very interesting to note how very similar children (and grown-ups, too) are, the world over. The various tones and inflections with which these children call, 'Ma! Ma! Ma!' are just the same as English or American boys and girls would use. And that word 'Ma,' how universally it is used, with slight variations! The Bengali for mother is 'Mata,; for father, Peta—so like the Latin and kindred languages! You know a wife never uses her husband's name, but calls him by the name of the eldest child, adding 'Bap' (father), or when the eldest child is not at home, she may use the name of one of the other children. Also, in calling him, the wife may use the same expression, or 'Babu', which means 'sir' or 'mister'. The same is true of the husband in addressing his wife. A younger child never uses the name of an older brother or sister. An older brother is called 'dada' (a long as in art), and older sister 'Didi' (i = long e). If the youngest daughter has two older sisters, she calls the older of the two 'Bara (a, as in all) Didi', or 'Big older sister', and the other 'Chota Didi', or Little older sister', and her brothers are 'Bara Dada' and 'Chota Dada' respectively. Each of the other children use the names of the brother or sister, or sisters, younger than himself or herself. This same rule extends to cousins—who are called brothers or sisters—however remote.

"A lot of beggars—lame, blind, lepers, &c., are waiting for the ½ cent I am to give them. They come every Tuesday.

"With love to all good friends."

E. M. B.

"Your flag and my flag,
And, oh, how much it holds—
Your land and my land
Secure within its folds!
Your heart and my heart
Beat quicker at the sight:

"Sun-kissed and wind-tossed,
The red and blue and white.
The one flag, the great flag,
The flag for me and you;
Glorified all else beside—
The red and white and blue."

A YEAR'S HARVEST FROM ONE FIELD

By REV. C. A. COLLETT.

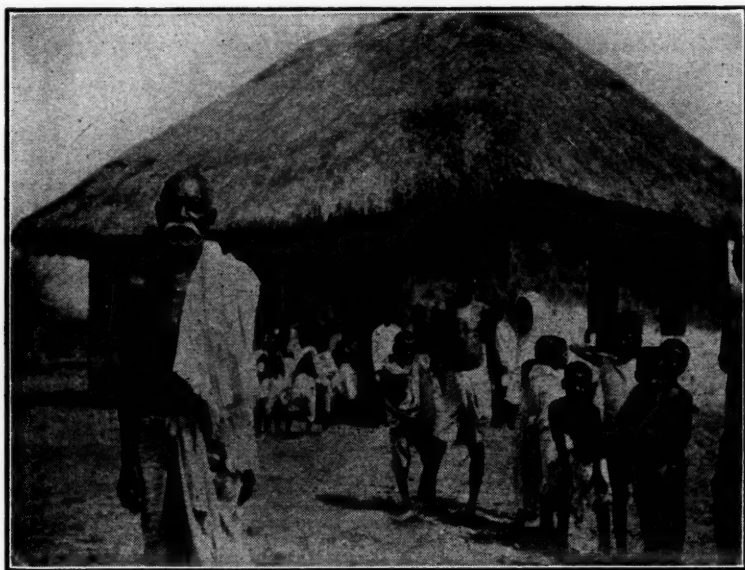
One year ago this Easter Ganga Babu led ten candidates into our garden tank and baptised them. Six of these were from Bansboni, a village three miles from Santipore (Hatigarh P. O., Orissa). This was the beginning of a work which proved to be one of the most interesting we have had. I visited the village monthly and sent my assistants two and three



Dedication Day, Bansboni

times every week. Finally two more young men promised to become Christians. I went to the village to talk with them but soon found that something was hindering them from taking the final step. I noticed that the village chief, the father of one of the young men, sat at one side and said nothing. He had been educated in our school, and, although an old man, he had resisted every appeal of our workers for years. I thought he must be the cause of the delay of the two young men, so I let them go and attacked him with full force. The Santals love to sing, and he sings well. I kept him at it, only stopping now and then to press home the lesson of the song. After about an hour he gave way and said, "Come on". We went to the nearby stream and I baptised him. I was very much surprised when coming up from the water to find five more waiting for me. A few weeks later I baptised eleven more. The old chief was doing his duty.

In February we hold the "Annual Christian Mela" and Quarterly Conference in Santipore. At this time, on recommendation of the church, the Q. Conference decided to organize a church at Bansboni and one session was held there. Our Dr. Shirley Smith Thomson had given me Rs. 200 to help build a house for school and worship; the Mission granted me Rs. 100, and the villagers gave straw, bamboos and labor. As there was stone in abundance lying on the ground we decided to put up a permanent



The Old Chief

building. The walls were only a few feet high when the church was organized, but we spread straw and mats on the floor and I had a stool with a board on it to serve as a pulpit and a table for the Lord's Supper. An awning was stretched to protect us a little from the sun's boiling heat. Before the service Rev. Rajani Mahapatra baptised eight more candidates. After the usual exercises and a good sermon, preached by Joseph Sing, the church was organized with twenty-eight members and all partook of the Lord's Supper with the Quarterly Conference. It was a time of great rejoicing and every one pronounced it the greatest day in the history of our Conference.

I hastened the work on the new building as rapidly as the East can be hustled. The price of iron had so advanced that I had to give up the idea

of a pucca roof and make one of bamboo and straw. But the walls of the little (22 by 34 feet) church are stone and mortar, and a pucca roof will be put on as soon as the war stops and another liberal friend is found. The church was finished the week before Easter. With Ganga Babu as moderator, arrangements were made to dedicate. Early Sunday morning we went to the village and after Ganga had baptised two more, and four were added to the church, my assistant, Rev. H. N. Sarkar, preached a strong sermon especially suited to these simple people and the occasion. In speaking of the absence of chairs, benches, carpets and pictures, he told them that they, although sitting on the floor and some of them scantily covered, were the most beautiful and pleasing decorations the church could have in the sight of God and for service to their fellow men, if they kept their hearts clean.

An occasion like this would not be complete without some physical demonstrations. And the Indians are not far behind the Americans in the belief that a full stomach is about the most pleasing sensation one can enjoy. Accordingly, all visitors were invited to partake of a bountiful repast. Such curry and rice I have seldom tasted. Here Preatath demonstrated to all that he cannot only lay stone, make cement floors, beg bamboo and straw, and preach, but that he is well acquainted with the tongs and kettle.

The Church is active. The pastor, Isaac, tells me that the prayer meetings are all well attended and that almost every Sunday every member is present besides numerous outsiders. Six or seven more are ready for baptism and one young man who has been a teacher for three years wants to enter the Bible school next year. The most encouraging feature of the work is the great interest they are taking in their friends and trying to bring them to "our religion".

Balasore, India.

TREASURER'S NOTES

This month of October marks the opening of our new year's activities. May none of the inspiration of the summer wane, none of its advantages fail to produce larger results in our present year's work.

Let our vision be accustoming itself to the more varied opportunities of service which the union of our two women's societies will bring within its range. This farther look will naturally first include the work of our well beloved Storer and Bengal-Orissa, for we surely know that true

enlargement must be over and above our usual provision for these two. Then we can see, as "*union*" comes into working order, that an interchange of assignments, wisely and acceptably made, will promote acquaintanceship and knowledge of united interests. Let us keep continually in mind in this working-out process, that *all* is *His* work.

The "U. R." S. S. Class of Bangor, *Maine*, contributes toward support of Josimoni, one of our Sinclair Orphanage girls, in whom it has been interested for some time. The S. S. Class of Miss F. E. Berry of Portland, is assuming the support of Basu Mohapatra, one of our Balasore zenana teachers, a group picture of which appeared some time ago in the *HELPER*. The Maria E. Grover Fund receives an additional amount for permanent support of child in Sinclair Orphanage. Request from South Berwick auxiliary for T. O. supplies calls our attention to the fact that it is not necessary to wait until next May to observe a belated T. O., even though such waiting would give a double portion of W. M. S. and individual blessings to express thanks for.

In a recent chat with Mrs. Kenyon, President of *N. H. State W. M. S.*, even behind the quiet effacing of self, we noted the carefulness and ability which enter into the planning and carrying on of the state work, under her efficient leadership. Support of native worker, "Contingent Fund," and Thank Offering are the interests represented in *New Hampshire's* gifts for the month.

With prayers and heart-felt interest in our work, and because she believes "that *everyone* who has had birth and education in a Christian land should esteem it a privilege to help send the good news of the gospel of Christ to those less favored," a *New York* friend makes gift for F. M.; beside yearly dues the Poland F. B. W. M. S. contributes for F. M. and Storer College. We hope that Storer's splendid work may receive like recognition in the giving of all our auxiliaries and individual members. The Primary Department of Port Dickinson Sunday School has assumed support of Swagini Das, and sends first gift for her support.

Another S. S., that of Sugar Run, *Ohio*, sends for Miss Barnes, the children's missionary.

The Guild Girls of the Federated Baptist and F. B. Church of Union, *Michigan*, are actively interesting themselves in the work at Barbadoes. Mrs. Thompson, who sends their first contribution, writes that Miss Minnie Simpson, who has gone to be Miss Esterbrook's "Home Mother" is one of the two counsellors of their local Guild, and is also her next

door neighbor, and she feels that the girls will be doubly interested, because of their closeness of acquaintanceship with Miss Simpson. The systematic way in which these young people, through their leader, went about interesting themselves in, and planning for a share in this work, is worthy of emulation:—Information was sought from HELPER Editor and Treasurer, and from the *Little Morning Stars*,—the little paper Miss Esterbrook edits, which gives detailed account of her work,—and from letters and reports loaned, a play has been written, which at the present time the girls are studying, and will later present, thus making real, and fixing in their minds the work at Barbadoes,—past, present, and future.

Storer and Bengal-Orissa share equally in the gift of Brainard, Minn., W. M. Society. Wishes for *great success to our great work*," accompany gift for Mrs. Holder's salary.

A belated T. O. comes from Iowa.

The Mission Band of Valley Springs, *South Dakota*, by its birthday offerings, takes share in Miss Barnes' salary, and the leader writes: "We expect to send it every year." To how many is this a reminder of definite work done each year a do-like-wise suggestion?

Mr. and Mrs. Hyde write that they are planning to help regularly the work at Barbadoes. They pass on a word from a letter from Miss Gowen with reference to an evangelist who was with the Balasore friends early in June: "He reached many hearts with his splendid sermons. We all feel stronger Christians for his having been here." This calls to mind the splendid tribute Miss Coe recently paid to one of the Indian pastors, for his spirituality, his inspiration and helpfulness; the appreciative words spoken by Miss Gowen, Miss Coe and Dr. Hamlen of Komoline; and again that wonderfully strong and spiritual pastor, Sachidananda Rai, and we realize that these are not single instances of the clear, steady shining forth of the Christ life, in lives set free from error and superstition and transformed into lives of power for God and good.

Miss Warner of Sherbrooke sends her usual gift for zenana teacher.

"The friends of Miss Fannie Moulton, for whom the Moulton Fund was named, will be pleased to know that her nephew and his wife from Montreal spent several days at Ocean Park in the month of August. Though not Free Baptists themselves they are much interested in everything that concerns the welfare of this people. Mrs. Moulton subscribed for the MISSIONARY HELPER, and Mr. Moulton donated \$20.00 for the work of our Society. Five of this is to be used for Storer Col-

lege, and the balance for Bengal-Orissa. We hope that this is but the beginning of a shower of 5's, 10's, 20's and even more for Storer College, as the need is very great."

The New England auxiliaries who are desirous that Miss Coe should include them in her fall itinerary should notify Miss May Malvern, 73 Bartholomew St., Peabody, who with Mrs. E. W. Ricker, is arranging for the trip.

Cordially in service,

EDYTH R. PORTER.

47 Andover St., Peabody, Mass.

GENERAL SUBSCRIPTION AGENT'S NOTES

By this time all our constituency must know of an item in the subscription agent's annual report which establishes incontrovertibly the fact that the HELPER—in spite of certain expressions of apprehension to the contrary—is not backsliding, but making unquestioned progress. I refer to the increase of our subscription list by 23 names during the last fiscal year. It is indeed a cause for rejoicing, and a reason for encouragement.

Having established such a precedent, we want to live up to it. Of course we do. And just now, with the fall campaign for renewals and new subscriptions to the HELPER at hand, is the time to begin.

To the agents we look primarily for the success of this campaign. On them will devolve the planning and the engineering. But there will be chance for all to contribute. No leader can accomplish much without a responsive constituency. And HELPER agents, no matter how earnest and far-sighted and tactful they may be, will not get very far without the support of the HELPER readers.

We appeal to the HELPER agents to bestir themselves to devise the most efficient campaign that shall lie within their power. And we urge every one interested in the HELPER and what it stands for, to hold himself in willing readiness to do his whole part toward carrying this campaign to a glorious conclusion.

Cordially,

A. M. MOSHER.

107 Howland St., Boston, Mass.

Helps for Monthly Meetings

"Study it in, pray it through, work it out."

Topics for 1916-17

September—	Fellowship Meeting.
October—	War and the Kingdom.
November—	Home Missions.
December—	Christian Conquest of Europe: East.
January—	Christian Conquest of Europe: West
February—	Prayer and Praise.
March—	The Protestant Epoch of Christian Conquest.
April—	Heroism in Christian Conquest.
May—	Thank Offering.
June—	Peace and the Kingdom.
July—	Field Day.

NOVEMBER—HOME MISSIONS.

"Our country's voice is pleading,
Ye men of God, arise!
His providence is leading,
The land before you lies;
Day-gleams are o'er it brightening,
And promise clothes the soil;
Wide fields, for harvest whitening,
Invite the reaper's toil.

"The love of Christ unfolding,
Speed on from East to West,
Till all, his cross beholding,
In him are fully blest.
Great Author of salvation,
Haste, haste, the glorious day
When we, a ransomed nation,
Thy scepter shall obey."

SUGGESTIVE PROGRAM

OPENING HYMN.—"O God, Beneath Thy Guiding Hand." (Missionary Hymnal, page 40.)

SCRIPTURE READING; or "The Call of the City," a Responsive Service, closing with the Hymn, "Where Cross the Crowded Ways of Life." (Scripture Readings and Prayers, page 2.)

PRAYER FOR HOME MISSIONS. (Same booklet, page 16.)

"Our Master, Thy Son, Jesus Christ, bade His disciples go into all the world, and make known the good news of Thy love. But behold! in Thy providence, these later days see all the world coming to us. Grant that we may be found telling with our lips and in our lives that good news of Thy love, interpreted through our service to Thy children."

VITAL FACTS ABOUT IMMIGRATION.—Told by all members. (Gather these facts from every available source.)

"Immigration the past decade has been enormous (10,122,862 for the ten years ending 1914)."

"A million immigrants mean a million opportunities, a million obligations."

"Until the outbreak of the war two of these strangers passed our gates every minute and 120 every hour."

"We may reach the whole world if we influence these people to serve our Lord."

SINGING.—"Our Country's Voice Is Pleading."

QUIZ (five minutes) on "The South Today."

"There is a new attitude in the South toward the training of the negro

* * * most of us believe in our heart of hearts that he will make a better man, a better citizen, and a more efficient, economic factor if he will take all the training offered and more."—W. D. Weatherford.

OUR SPECIAL HOME MISSION WORK.—Storer College, Harper's Ferry, West Va.

GLIMPSES OF THE YEAR AT STORER.—(Refer to annual reports in our next number).

IS STORER WORTH WHILE?—(See article in this number).

PRAYER FOR STORER—its teachers, its students and its needs.

SINGING.—"O Beautiful, My Country! Be Thine a Nobler Care."

(Missionary Hymnal, page 1).

NEARBY CHANCES FOR FOREIGN MISSION WORK (see article in this number).

READING.—"The Immigrant" (poem in this number).

NOTES.—Do not fail, either at the opening or close of this meeting to call special attention to our MISSIONARY HELPER. This is the time to be getting renewals and new subscribers. Ask the agent to send her list promptly to Miss Mosher. Will not each member try to get one new subscriber? So many people are expressing their love for our magazine, these days! Sing the Rally Song, "Our HELPER," by Miss Hartley. (October, 1915, HELPER, page 292.)

The *Christian Missionary* has the following clever suggestion for a poster for a Home Mission meeting:—"Our country is often called 'God's Melting Pot,' so for a poster cut from black paper a large kettle, then from white paper cut an outline map of the United States, write on it, "God's Melting Pot," notice of meeting and paste in the center of the kettle. Small "kettles" will make good individual invitations or souvenirs." Storer post cards may be obtained, for a penny each, of H. T. McDonald, President, Harper's Ferry, West Va.

"For somehow, not only for Christmas, but all the long year through,
The joy that you give to others, is the joy that comes back to you;
And the more you spend in blessing the poor and the lonely and sad,
The more of your heart's possessing returns to make you glad."

Practical Christian Living

We are not called to be pools of privilege, but channels of blessing.—*Helen Barrett Montgomery.*

"Cups of cold water," simple ministries of refreshment, the love-thought, the love-prayer, the love-word—these are the privileged services of all of us.—*Dr. Jowett.*

❖ ❖ ❖

OUR QUIET HOUR

(10 A. M.)

WITH PAUL IN THE SCHOOL OF PRAYER

Continual Remembrance: "We give thanks to God, the Father of our Lord Jesus Christ, praying *always* for you" (Col. 1:3).

"I thank my God through Jesus Christ for you all.....*unceasingly* I make mention of you always in my prayers" (Rom. 1:8, 9).

"I thank my God upon all my remembrance of you" (Phil. 1:3).

"I thank God, how *unceasingly* is my remembrance of thee in my supplication" (2 Tim. 1:3).

"I also.....*cease not* to give thanks for you, making mention of you in my prayers" (Eph. 1:15, 16).

"I thank my God *always*, making mention of thee in my prayers" (Phil. 1:4).

Urges Intercessory Prayer: Praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints, and on my behalf, that utterance may be given unto me.....to make known.....the mystery of the gospel" (Eph. 6:18, 19).

"In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6).

"Continue steadfastly in prayer, withal praying for us also, that God may open unto us a door for the word" (Col. 4:2, 3).

I exhort, therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men" (1 Tim. 2:1).

Blessings which Paul asked for others:

1. A deeper knowledge of God's will. Col. 1:9.
2. Lives worthy of the Master. Col. 1:10.
3. That faith may result in action. Phil. 1:6.
4. Enlarged vision of Christ. Eph. 1:17, 18, 19.
5. Growth in love. Phil. 1:10.

(Twentieth Century New Testament)

6. The patience of Christ. 2 Thess. 3:5.

Paul's incomparable prayer—Eph. 3:16-19.

Time spent at the feet of Paul can but enrich our own prayer-life. If we remembered *unceasingly* our mission work and workers at the battle's front, in the administration office, in the local church, God could do mighty things, those things that would be "marvelous in our eyes."—*The Christian Missionary.*

Juniors



THE LESSON THE WATERMELON TAUGHT

"Hello, Jim!"

"Hello, yourself—I'm busy."

"Gimme a bite."

"Not on your life."

"All right for you, Stingy Jim."

"I wouldn't give a bite to poor white trash if I had watermelons to burn."

"Aw, come on back, Bill, I was just kiddin' you. We have the biggest watermelon in the house you ever laid your eyes on. Do you suppose I would let you go along starving for just a bite?"

Miss Alice Mayburn, who was passing by, overheard the conversation and went thoughtfully on her way.

It was the first time she had ever heard a white boy ask a favor of a black one, and the way it was granted made her wonder what the world would be like if all black people had something for which white people were begging. Would they plead in vain as many black people are doing to-day?

Just a week before she had heard a talk on Freedmen's work, and somehow the thought of those eager black boys and girls who were being turned away from already overcrowded schools, kept coming to her mind and upset some of the notions she had always had about the Freedmen's schools being less important than other lines of missionary work.

She went on her way now to the monthly missionary meeting of her class of girls. They were bright young girls from the best homes in the city, and she had made up her mind to try to get them interested in church work before the world had a chance to claim all their time and attention.

They had become deeply interested in Sheldon Jackson Training School, and it had never been hard to interest them in China, Japan and the little widows of India, but Miss Mayburn had always felt that they did not care to work for colored boys and girls of whom they saw so many on their own streets. To-day, however, she felt that she must at least tell them about this work, and see what they would say. So, when they were gathered about her and had had a song and prayer, she repeated just one verse of Scripture—"Freely ye have received, freely give." Then she repeated word for word the conversation she had overheard between Jimmy Washburn and Will Hoover.

"Now, girls, she added, "I have known white people who were not willing to give to black people even when they had enough and to spare. We have churches and schools and libraries, and so many chances to improve ourselves that we hardly know how to make use of them all. Don't you think we ought to do something for the little black children down

south, who have never had any chance at all, and who are many of them pleading for it in a way that is truly pitiful?"

There was silence for a moment, then Elsie Cushing exclaimed:

"My father says that the Lord made the colored people just as they are and that it is perfect nonsense for us to try to make them over."

Edith Wentworth, who was sitting beside her, added: "Mother says that an education just spoils colored people and keeps them from being good servants, as they were intended to be."

"Don't some people think that the black people were just meant to be the slaves of the white people?" questioned Amy Evans.

"I don't believe there is any use trying to help such ignorant people," said Margaret White, emphatically.

"Oh, girls!" exclaimed Miss Mayburn. "How can you feel so! Don't you know that before our ancestors had the Gospel brought to them they were far worse off than the Freedmen? Have you never read how white slaves were once sold in Italian markets, and when Abbott Gregory saw them and asked who they were, and was told they were Angles, he exclaimed: 'Not Angles, but angels.' And he at once made up his mind to go as a missionary to the white people of the British Isles. He was not allowed to go, however. I suppose there were people in those days who thought those poor white people were not worth bothering about. But he never forgot his purpose, and years afterwards he was able to send St. Augustine. That is how dark skinned people once gave white people a chance, and I think we ought to be so thankful for what the missionaries have done for us, that we should be willing to do all we can to send them everywhere.

"I did not know we owed anything to the Italians," said Elsie Cushing soberly. "I must tell my sister, Winifred, when I get home. They have been wanting her to go and teach in the Italian mission on Sabbath afternoons, and she does not want to do it."

"I never dreamed that white people had ever been sold as slaves to dark skinned people," said Edith. "Do you really mean that we might have been poor, ignorant slaves now if it had not been for missionaries?"

"Yes, my dear. I mean just that," said Miss Mayburn. "No one knows how degraded we might have been without the knowledge of the Bible, and I think God means us to send it everywhere."

"Even to the black boys and girls down South," said Charlotte Brown, who had not spoken before, "and I guess we have known this all our lives, for one of the first verses we learned in the elementary department was, 'Go ye into *all* the world and preach the gospel to *every* creature.'"

"That's right," nodded Amy Evans enthusiastically. "Just tell us what you want us to do, Miss Mayburn, and I think you will find us all ready to give the black children a whole slice of watermelon, since it is so large that there is plenty for everybody."

"Of course we will," agreed Elsie. "I move that at our next meeting we have Miss Mayburn tell us more about this work, and we will raise some money for the Freedmen even if we have to give an entertainment to do it."

"I second the motion," said Edith, "and I know just the very entertainment that it will be perfectly fine for us to give. It is a missionary dialogue."

But that is another story. The lesson the watermelon taught to the class closes right here, although the influence of it will never end.—Woman's Department of Presbyterian Board of Missions.

Contributions

F. B. WOMAN'S MISSIONARY SOCIETY

Receipts for August, 1916

MAINE			
Augusta Aux	\$ 31 73	J A Smith, Homer, Mich	2 50
Bangor. Mrs C J Ewer's S S Class for Jo-		Litchfield Aux, where most needed. T O	9 25
simoni	12 12	H M, F M & Storer, 1.00 each	3 00
Dover and Foxcroft Aux	5 45	(5.60 Bal due L M Mrs Eldorah Clark,	
Ft Fairfield Aux	10 00	Litchfield, Mich; 6 65 on L M Mrs	
Gardiner, Miss Flora E Spear, W M S		Minnie Bartell, Litchfield, Mich)	
dues	1 00	St Joe River Society for Dr Mary	3 00
Gray, Ladies of Ch for Miss Coombs . .	5 00	Union, Baptist and F B Federated Chs,	
Portland. Aux, Mrs Berry's S S Class for		Guild Girls for Barbadoes	6 25
Besu Mohapatra	25 00	MINNESOTA	
Miss Sawyer's class for Hemma	6 25	Brainard W M S on appor, ½ H M, ½ F	
Cradle Roll	3 00	M	20 00
So Gorham Aux for Miss Coombs	6 00	(Life Mem Mrs Mary Adams)	
So Portland Aux for support Jesada . .	22 00	Nevis, Mrs A J Marshall, Mrs Holders's	
W Bowdoin Aux Addl Amt estate, late		sal'y	8 20
Maria E Grover for S O 10.00; Miss		IOWA	
Barnes, 4.00; Miss Coombs 17.00;		Osage, Mrs Emma D Mack, T O	1 00
where most needed 10.30	41 30	SOUTH DAKOTA	
W Falmouth Aux, T O	1 00	Valley Springs Mission Band, birthday	
Note—Houlton Aux by T O makes		money for Miss E E Barnes	4 00
Mrs Thom Somerville, L M of F		CALIFORNIA	
B W M S		Escondido, Mr and Mrs Henry Hyde for	
NEW HAMPSHIRE		work of Rev S A Esterbrook at Bar-	
Danville Aux, Addl T O	1 25	badoes	5 00
Dover, H H & F M Soc'y, F M & E E, De-		PROVINCE OF QUEBEC	
merriitt for Nat Teacher, Residini		Sherbrooke, Miss Clara M Wamer for	
Behera	15 00	zenana teacher at Balasore	5 00
Contookcook Aux, where most needed .	7 00	Montreal, Mr H A Moulton, In Memo-	
Center Sandwich Aux for C F	5 00	riam Gilbert Wallingford (L M Miss	
NEW YORK		Clara E Moulton', for Storer \$5.00;	
Niobe, Mrs Nettie Fowler for F M . . .	2 00	work Bengal-Orissa \$15	20 00
Poland, F B W M S dues 27.00; F M 9.72;		MISCELLANEOUS	
Harper's Ferry 33.48	70 20	Sale 2 Vols "Life Lavina Crawford" . .	1 00
Port Dickinson Pri Dpt S S for Swagini		Total Receipts for August 1916 . .	\$371 33
Das	5 00	EDYTH R. PORTER, Treasurer	
OHIO		47 Andover St., Peabody, Mass.	
Sugar Run S S, Miss Brnnes' support . .	5 00	Per May Malvern, Assistant Treasurer	
MICHIGAN			
Calhoun & No Branch Q M W M S, C F	3 01		
Cooks Prairie Aux for Dr B on L M, Mrs			

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